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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. XVI.—NEW SERIES.—No. 11.

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REPRESENTATIVES OF THE LORD, AND THE LORD HIMSELF.

So familiar is the story of the Lord's life, so constantly do we look to Him for our idea of the Divine and for our knowledge of the kingdom of heaven, that we forget that there were long ages of human life upon the earth before He came, in which men had no such means of knowing God and heaven; and it may help us to appreciate justly His coming if we think a little about how it was before.

Swedenborg tells us many things about the men of very old time, which he learned from them in the spiritual world. And what he tells agrees with what we can learn about them from history, only it is very much more. Students of mythology tell us that among all the ancient peoples of whom we have a history, the powers and the principal objects of nature were worshipped as persons. Swedenborg tells us that the origin of this worship, before history began, was in the perception of the people of the earliest church that there was some human power behind nature controlling all her forces, and sending them on their errands of beneficence, or, later, of destruction. Those people were innocent and open heavenward even to the Lord. They were not taught about it, but they *felt* the love of the Lord in all His works. The sun has been throughout historic time looked up to as the chief emblem of God, because it so immensely exceeds all other

created things in its powers of good — in a manner including in itself and conferring upon other things their powers. But the earlier people did not reason thus about it, nor did they think of the sun merely as an emblem. They saw him rise in the brightening sky, and they actually felt the love of the Lord for dispelling the darkness, the chill, and the mists of night, and quickening with grateful life every bird of the air, every flower of the field. They felt Him quickening the earth, and also their own souls. It was not the sun that they thought of, but the love of the Lord which made the sun, and itself quickened the earth by means of it. They saw the sun go down at night, and they felt the kindness of the Lord in leaving them to themselves, that they might not feel compelled by His constant presence, but might be rested, and renew their desire to welcome Him again. They saw the beautiful moon in the evening sky ; and they felt the desire of the Lord to assure them of His nearness, though they seemed left to themselves, and to give such cheerful light as they could enjoy without being oppressed by it. They saw the bright morning star glowing in the eastern sky, and they recognized in it the promise of the Lord that He would soon be with them. The flowers of the field touch our hearts with a glow according to their various beauty ; but those heavenly minded people felt distinctly the virtue from the Lord — the humility, the hope, the friendliness, the gratefulness — that was the life of every one. In the fruitful vine they felt the desire of the Lord to make sweet to them the water of life. In the olive they felt His desire to impart to them the oil of His loving kindness. They thought no more of the outward forms than we do of words ; for like words all the good things of nature embodied the love and thought of God which they instantly felt as the sensible reality, of which the outward object was only the case.

All over the earth, in those early days, it is probable that there were men who were rudely conscious of this presence and manifestation of the Divine ; but it was upon the mountains of Canaan that they attained such openness to the Lord, and such exquisite sensitiveness to His Spirit, as to feel the

operations of His Spirit in the world as distinctly as they saw the outward works, reading these for the Divine meaning in them as easily as we read a book. And therefore the mountains of their land represented to them elevated or interior states of mind in which they felt nearest to God; and the valleys, which were full of corn, represented the lower or outward plane of work in the world. The land was so provided by the Lord as to be a representative of the human mind in all its variety of states, that it might serve as a basis for revelation in the Holy Word; and these people of the earliest church of God felt its significance, and loved to dwell in such parts of it as represented their own states of life.

From those earliest days came down the practice of worshipping upon mountains and high places, which exists even today in that land where many a hill-top is crowned with a little wely or shrine. For this reason also the Lord Himself so many times went up into a mountain to pray, and habitually withdrew from Jerusalem to the Mount of Olives for inner support to His Spirit. There was a profound significance, which the ancients would instantly have understood, in His birth in Bethlehem, His going down into Egypt, His early life in Nazareth, His labors by the sea of Galilee, His crossing the sea to instruct and refresh His disciples, the turbulence of that sea, and His calming it, and at last in His crucifixion and resurrection in Jerusalem. And there was a similar significance in the journeys and sojournings of Abraham.

As might naturally be supposed, such a people were fond of significant stories in which they described their spiritual experiences and hopes by representatives. The story of the creation as we have it in Genesis has come down from them, and meant to them the creation of a heavenly spirit in men who are regenerated, or born anew to the heavenly life. The Garden of Eden was their representation of their own state of wisdom of life, near to the Lord, and taught of Him. In later times the story of the Flood represented in like manner the destruction of their heavenly thought and life by a flood of evil thinking. Indeed the whole Word is written in a similar representative way, even to the parables of the Lord,

and the visions of John; and there are treasures of heavenly thinking locked up in it for future generations. But it is long, very long, since such representatives were understood, or any value was attached to the wisdom of heaven. When again the knowledge is revived, it will be under the new conditions of the presence of the Lord in His glorified human nature — itself the fulfilment of all the representatives of the Word.

To the ancient people, although they saw in nature the works of the Lord, and felt within them, as they were able to feel it, the love and purpose of those works, yet He Himself was away within, out of their reach. Something from Him was felt, and the outward operation of it was recognized in the sun and the moon and all that was beneficent in nature. But Him they saw not. "No man hath seen God at any time," "No man can see God and live," were common sayings with them. They knew that He was Man; for it was human love and human wisdom that they perceived from Him. Also angels of the Lord appeared to them and spake from His Spirit. Yet all that they received was not Himself, but an accommodation of His Spirit to their state; and all that angels told them was told in parables which distantly represented Him. His influence was seen in the earth which everywhere represented Him; yet He was not in the earth, but in the inmost or highest, far removed from the outer world.

The parables and symbols which represented God to them, at first they understood vividly, because in their innocence the Spirit of the Lord affected them strongly; yet their understanding of them was limited by their own reception of His Spirit; and there was no other interpreter of them. There was no Diviner ideal before them than their own state of reception. And therefore when their state of reception declined, and their perception of what was from the Divine became obscure, there was no means of recovery, or no other means than the recollection of what they themselves had received before.

And so it came to pass with the successors of these inno-

cent people, that when the inner sense of the Divine life controlling the world faded away, there remained only a multitude of traditions as to the representation of natural objects and forces, which for a time were understood intelligently by the more spiritual-minded of the church, and conveyed lessons of orderly spiritual life which were intelligently obeyed. But these traditions were spread far and wide over the earth, among nations that were not intelligent, and down into times in which nobody was spiritually intelligent. They were the basis of the mythologies of all the races of the earth.

These mythologies appear to personify the sky, the sun, moon, and principal stars, the winds and the rain, heat and light, cold and darkness, the fruitful earth, and the stormy sea. The cause of this personification was the old-time perception of somewhat of the Divine behind the forces of nature, controlling them, and in them working out the Divine ends, spiritual and natural. But when the knowledge of heavenly life from God was lost, then the forces and objects of nature were worshipped as in themselves gods, or as the only manifestations of the gods.

It was entirely lost. The parables describing the operations of the Spirit of God in the souls of men lost all their significance and were believed to relate solely to natural events. No one was left upon the earth who knew the possibility of the love of God affecting and vivifying the heart of man. The forces of nature were believed by the intelligent to be in some way controlled by the gods, but not the affections, good or evil, of the human will. One of the wisest men of his time tells us :

> All mortals hold that external goods, vineyards, cornfields, oliveyards, the abundance of crops and fruits, in fine every outward advantage and good fortune, they have from the gods ; but virtue no one ever credits to a god. . . . This is the judgment of all mortals, that fortune is to be sought from God, but wisdom is to be got by one's self. Although it is allowed to consecrate shrines to Reason, and Virtue, and Faith, yet these we know to rest with ourselves ; the gifts of Hope, Safety, Wealth, Victory, are to be sought from the Gods. (*Cicero, De Natura Deorum. Lib. III.*, 86, 87.)

So thoroughly had vanished from the earth both the open-hearted perception of the love of God, and the intelligent understanding of the traditions of those who had known it!

The internal way to the minds of men was closed; and then, if men were ever to receive the regenerating influence of spiritual life from God, it was necessary that He should be born into the world. The Child was born whose name was called "God-with-us," and grew to man's estate. And then began the kindling of a new life from Him in the hearts of men — the very thing which had been denied to the gods — as a vivid experience in multitudes who came to Him.

The heavenly host rejoiced. They were the men of the former times who had felt the love of God as they saw His works, and others taught by them, who had learned by keeping their precepts that spiritual life was from Him. The same love that they had felt working through the sun and the winds and the rain and the fruitful earth, renewing their hearts and minds as well as their bodies, they now saw manifested in Him. And now its human presentation was not limited by their reception of it, much less by the reception of men. It was there in its own Divine human form, doing creative works as before, ruling the winds and the sea, but also bearing for men the pressure of the evil which they had introduced, relieving them from it, healing their diseases of mind and body, and bringing them back to the order from which they had departed. The Divine influence as they had received it and known it could do nothing of this redeeming work. It could not be done through them; His own arm must bring salvation. It was the same Divine spirit which they had known before, but without the limitations through which they had known it. God was not merely represented to them; they saw Himself, and saw Him now doing works which would have been impossible to the Divine as they had received it.

The Christian followers of the Lord have received something of His spirit. It is only a little as yet, but it is healing and life to their souls. In time to come, as they learn more and more perfectly the evil of their own impulses when left

to themselves, and the Divineness of His love, they will come closer and closer to Him, thinking that no moment is well spent that is not spent near Him, and nothing is well done that is not done from His spirit. They will know His redeeming and creating work in their souls; and in the world without they will see the same creative love doing corresponding works for their bodies. As in the ancient days their hearts will glow with the love of the Lord for men, as they see His glorious sun arise to comfort and quicken the earth. They will be touched by the sweet love that expresses itself in the beauty and fragrance of the flowers. And to them these will not represent a far-off God-Man no one has seen or known. They will feel in them the same love, absolutely the same, that is creating a heaven in their souls. They will know their Lord to be the God of heaven and earth — Life itself, and the only Life.

Newtonville, Mass. JOHN WORCESTER.

"THE Word of the Lord, when it is read by a man who loves it and who lives in charity, and even by a man who from a simple heart believes what is written, having formed no principles contrary to the truth of faith contained in the internal sense, is presented by the Lord before the angels in such beauty and such pleasantness — also with representatives, and this in inexpressible variety according to every state in which they are — that the particulars are perceived as if they had life; which life is that which is in the Word, and from which the Word was born when it was sent down from heaven. For this reason the Word of the Lord is such that, although it appears rude in the letter, still it conceals within it spiritual and celestial things which appear to good spirits and angels when it is read by man." — *Swedenborg.*

NEBO.

SILENT is the rugged mountain,
Still and silent as the desert,
Still and silent as a sleeper,
When the weight of night lies on him,
Bold against the cloudless azure;
Gray and brown, a rock-ribbed giant
Towering upward from the lowlands.

And the desert reaches tremble,
In the noon-tide heat of Summer;
As the sun sinks slowly westward,
Westward from the brazen heavens,
Westward to the still horizon,
Where the haze hangs low and heavy,
Like a dream of fierce oppression.
Yonder o'er the quivering haze-wreath,
Unseen fingers paint a picture —
Palms and wells and groves and mountains —
Of a glorious land that sleepeth
In the hands of God Jehovah,
Of a land of milk and honey.
But the silence of the desert,
And the azure of the heavens
Are unbroken. Only yonder
Floats a solitary vulture,
Circling low above the wadis,
Where a carcass may have fallen,
And he floats like some grim shadow
Of an evil unrepented.
Thus in silence stands Mount Nebo,
Stands the mountain of the border,
Stands the mountain of Jehovah.
Mountain of mysterious omen.

* * * * * * * *

Upward from the misty valley,
Where the armèd hosts are camping,
In their strange, four-square encampment —

Where three tribes camp to the eastward,
And three tribes camp to the southward,
Three to westward, three to northward —
In their four-square tented city,
Earthly image of a city
Which in later days the Father,
From His inmost Heaven earthward,
Sent in a seraphic vision,
Unto John, the Seer of Patmos;
Of the four-square Holy City,
With three gates that face the morning,
With three gates that face the noonday,
Three to sunset, three to midnight; —
Upward from this sleeping valley,
Up the steeps of rock-ribbed Nebo,
Toils the servant of Jehovah,
Moses, leader of his people.
White the hair about the forehead
Furrowed deep with thought and purpose;
Soft the eye, yet great in power,
Strong the features, set in sternness,
As befits the chosen leader
Of a stiff-necked, head-strong people.
And the hands, that never tremble,
And the lips that never quiver,
Tell of "powers unabated,"
As the Scripture story tells it.

Slowly up the silent mountain,
Strides the leader of the people.
And he lays aside the vailing
That conceals his glorious features;
Throws it backward from his head-dress.
And the face whose blinding glory
Must be veiled, — lest Israel seeing
All the glory of Jehovah
From His servant's face reflected
Should be blinded by its lightnings, —
Stands revealed in all its beauty.
Swiftly change its lightning flashes,
Gleam and glow and wave and flutter

Like the Northern Light at midnight.
Eyes like two illumined fountains
From which waves of light flow outward,
Flowing from his eyes and upward,
Flowing from his eyes and downward,
Till the whole face glows and glitters
Like the ocean in the sunlight.
And he throws aside the vailings,
Throws aside his upper garments;
For he knows his days are ended.

Well he knows that when the twilight
Sinks upon the sunkissed landscape,
God will take his spirit from him;
He will call His servant Moses,
For the last time on his journey.
He has come to die on Nebo,
On the mountain of Jehovah,
Mountain of mysterious omen.

* * * * * * * *

Seated on the rocky ledges,
On the bare top of the mountain,
Silently he gazes westward,
Westward where the sun is setting;
And his face is rapt and glowing
As he listens to the murmur,
To the soft, familiar murmur,
Of the Word of God Jehovah:
Falling gently, as the dew falls,
On his sense of spirit-hearing:
"Thou shalt see the land of promise,
But thyself, thou canst not enter.
Look to westward, look to southward,
Look to northward, and thou seest
Canaan the Land of Promise,
Land that flows with milk and honey."

And the servant of Jehovah
Lifts his eyes and looks around him;
Gazes westward, where the sun sets;
Gazes southward, where the day dies;

Gazes northward, where the night sleeps.
And he sees the charmèd vision,
Hills and mountains, vales and rivers,
Heavy with Jehovah's blessing,
Rich with many years of promise.
But between him and the vision
Lie the Dead Sea's stirless waters;
Heavy like a dream of evil,
Bleak and bare of vegetation;
With no song of wingèd songsters,
With no trace of life or motion
Which might break the dreadful stillness.

And he gazes on in silence.
And the twilight fades to darkness,
And the light upon his forehead,
And the glory on his features
Slowly ebbs and fades and ceases.
And the lips that never quivered,
And the hands that never trembled,
Suddenly grow cold and heavy.
And the rod that cleft the waters,
And that closed them on the army
Of the Pharaoh of Egypt,
Falling from his pulseless fingers
Rests upon the knee that feels not.
Motionless the face looks westward.
And the silence of the desert,
And the darkness of the heavens
Are unbroken. Only yonder
Floats a solitary vulture,
Circling low above the wadis,
Like an evil unrepented.

And the stars peer down from heaven,
And the birds sleep in the tree-tops,
And the snow sleeps on the mountains.
And through all these voiceless vigils
Of the evening and the midnight,
Even to the early dawning,
Still in death Jehovah's servant,
On Mount Nebo gazes westward,

Westward with an eye that sees not,
Westward with a face that moves not.
But the rays of early morning
Kiss Mount Nebo's rocky ledges,
Touch the spot, where gazing westward
Sat the servant of Jehovah.
But they touch not him that sat there,—
In a sepulchre men know not,
In a place where none will find him,
Where man's eye will never see him,
Lies the body of His servant;
"Buried by the Great Jehovah,"
As the Scripture story tells it.
Buried in the border mountain,
Buried in the tops of Nebo,
On the mountain of Jehovah,
Mountain of mysterious omen.

* * * * * * * *

Solve me all life's lesser problems!
Solve me all life's greater issues!
All its trials, all its journeys,
All its yearnings, its ambitions,
All its failures, its successes;
And the picture of Mount Nebo
Hovers somewhere in the background,
Somewhere in the demarcation,
Somewhere in the border shadow —
Where the lower and the higher,
Where the nature and the spirit,
Meet and touch, but never mingle.

Men have studied deep these problems,
Men have centred all their wisdom
On the lines, which God-Jehovah
Marked into His whole creation —
On the lines between the kingdoms,
Where the mineral must perish,
That the plant may live and flourish;
Where the plant must cease and perish,
That the animal may prosper;

On the line that God has written,
To divide the brute creation,
From intelligence and manhood.
Though we see it not distinctly,
Though we know not well its tracings,
Yet we know that brute and manhood
Are distinguished by a Nebo,
By a line discrete and lasting.
And between the man and angel,
Which the Revelation numbers,
There we see the same distinction,
See the man and see the angel,
See the border line that severs
Manhood from the heaven of angels;
See where man, clay-housed and hampered
With the heaviness of matter,
Must gaze westward where the sun sets,
Far into the land of promise.

So the Work of God revealeth
Unto men the law of being —
Opens to their spirit-vision
Swift the sight of law and series,
Of degrees and of their nature,
How in nature naught commingles;
How the force and power of nature,
High as it may reach and tower,
Never will be turned to spirit,
For between the two lies Nebo,
Nebo, mountain of Jehovah,
Mountain of mysterious omen.
And men learn the mystic lesson
That as minerals must perish
That the plant may live and flourish,
And as plants must cease and perish
That the higher realms may prosper,
So the body, too, must perish,
That the soul may live and flourish.

Weary pilgrims of the valley,
Think not that Jehovah's anger
Placed a doom of terror over

All His children on their journey.
Think not death is but a whip-lash
Which a mighty Tyrant wieldeth,
Frightening His sin-born children
From the pathway of destruction
To the road that leads to heaven.
Death is not a ghastly rider,
Mowing swaths along life's harvest,
Mowing men down in their manhood,
Tearing children from their mothers,
In the lust of sheer destruction;
Not a token of God's anger,
Not a vengeance wreaked on sinner,—
But a token of God's mercy,
Yea, a mountain of Jehovah,
Where He bids His servant ponder,
On the land of the Hereafter—
Where from out the misty valley
He can rise in contemplation
And can see beyond the sunset,
And beyond the Dead-Sea waters,
Mountains, hills, and groves, and rivers
In the heavenly land of promise.
Where at last Jehovah meets him,
Where He strips the tired spirit,
Of its weary, sin-torn body:—
Where He frees the bird that flutters
'Neath the bars that cage and hold him—
Where He saith unto the spirit:
"Come to Me, ye that are weary
With life's heavy, grievous burden.
I will give you rest forever."

Thus to men of clearer insight,
Nebo is the mount of promise,
Where the border lines of spirit
Touch the border lines of nature—
Touch and meet, but never mingle.
And they learn to look to westward,
As they gaze into the features
Of a loved one, just departed—

Cold and still in death, and silent; —
They well know that o'er the border,
Just beyond the Dead-Sea waters,
Are the vales, and hills, and rivers
Of the heavenly land of promise,
Heavy with Jehovah's blessing.

* * * * * * * *

So, too, in the Sacred Story,
In the Word of God, the Father,
Men will learn to see the border,
See the line that God has written,
Where the letter and the spirit
Meet and touch, but never mingle.
They will learn to read the Story,
In the language of Jehovah,
In the parables of Jesus,
They will read the double story,
See the wondrous dual Text book,
With the story written outward,
And the story written inward;
As Ezekiel, the Prophet,
And as John the Seer of Patmos,
Saw the book-scroll that was written
Inside and upon the cover.
They will see the inner glory
They will see the cloud, the letters,
Both distinct and never mingled:
And between the two, Mount Nebo,
Nebo, mountain of Jehovah,
Mountain of mysterious omen —
Where beyond the letter's deadness
Glows the glory of the Spirit;
As beyond the Dead-Sea waters
Lay the land of milk and honey.
Only rise upon Mount Nebo,
Lift your eyes from out the valley
Upward to the higher reaches
Of Degrees and Correspondence.

* * * * * * * *

And again, where all the story,
Of the Parables and Gospels,
Of the Law and of the Prophets,
Centres in the Deus Homo —
Centres in the soul of Jesus,
In Jehovah, in the Father:
Men will see, and learn in seeing,
How Jehovah dwells in Jesus,
How the Love Divine within Him,
And the Human Love of Jesus,
Meet and touch, but never mingle;
How the one moves with the other
As the shadow with its substance;
How the wisdom of Jehovah
Dwells within the mind of Jesus;
How the Spirit and the Logos,
How the Alpha and Omega,
The Beginning and the Ending,
Meet and touch, but never mingle.

Yea, men learn sublimest lessons,
If they heed Jehovah's saying:
"Thou shalt see the Land of Promise,
Thou shalt see, but never enter."
And they see upon the border,
Where Jehovah touches Jesus,
The Divine can touch the Human —
Touch and meet, yet never mingle:
They can see the mount called Nebo,
Mount of Severance and Union,
Nebo, mountain of Jehovah,
Mountain of mysterious omen.

Vineland, N. J. ADOLPH ROEDER.

HIGHER EDUCATION IN THE NEW CHURCH.

If the great distinguishing mark of the Lord's second coming be the opening of the internal sense of the Word to man, and a consequent fuller knowledge of the Lord, of the operation of His Divine Providence, of the structure and life of man, and of the formation of a heaven from the human race, it is important for us to know whether we may expect an elevated and progressive state of receptivity on the part of those who are associated in the external organization we know as the New Church, such as shall preclude such statements being made in future as we find continually recurring throughout the Writings, in which statements the then "man of the church" and "man at this day" is described as being in such darkness as not to know whether he has any internal man, or whether there be any influx of life — as having "so little idea as to be almost no idea" of a future life, and capable of only obscurely apprehending the subject spoken of for want of knowledges, "as where knowledges are wanting they cannot be apprehended"; the ignorance and darkness of the human mind of that day being moreover described as causing lamentation by the angels.

The subject is well worthy of consideration, for upon our belief in the future of the New-Church organization depends, in very large measure, our efforts towards realizing it, and if each individual and each generation of individuals is to begin, *ab initio*, to argue down the old errors regarding the Trinity, and the atonement, etc., to spend, as most of us have spent, years in getting free from the old spheres of falsity, we may well feel a depression such as at present seems to largely paralyze the efforts of so many of our people and our congregations, who seem to imagine that their business here is to attend in a leisurely manner to their own religious affairs by attending Divine worship once a week, and who largely leave the spreading of the knowledge of the doctrines to two or three poorly paid missionaries, and to societies supplied by one or two rich men with funds to publish books.

On the other hand if it were generally believed among us that the New-Church organization is the germ of that which is to be the crown of all the churches, and that each succeeding generation of its members is to make a farther and farther advance towards realizing its true position on the earth, beginning as it were where its predecessors left off instead of at the point of their beginning, what a stimulus it would give to each individual or united effort that looked toward putting the organization into what each would believe to be its true position — not the ruler, the chief authority, among its brethren, but the helper, the elevator, and former — in a word, the heart and lungs of the Lord's universal church on this earth.

Many if not most of us who now compose the external New Church, and are members of one or other of its various societies, know what it means to begin at the beginning, to compare the new doctrines with the old, to pass through stages and states of doubt and fluctuation, and at last to reach a decision on the various subjects discussed ; and when we have become convinced — when we have given in our adhesion and made up our minds to live according to these doctrines, and force ourselves to shun evils as sins at first in action, afterward in thought and inclination — still for many long years do the old ideas haunt us, and cloud our vision. For how long a time do we not think or have we not thought of the Lord as a judge made angry by transgression, instead of as a loving Father pitying His children ? For how long is not heaven a place a long way off to be given us some day as a reward, instead of a state of life and love to be lived here and now ; and hell a place of punishment to be feared for its torment to ourselves, instead of a state of hatred to our neighbor, that the Lord frees us from here and now as we try to love and serve Him ? How long, too, all the old false external ideas, phantasies, and fallacies belonging to space and time, and confirmations from the letter of the Word, cling to us and make clouds around our path, because in our youth we were imbued with false ideas, and that which is implanted in the mind in youth, say the Writings, "receives a certain kind of life, and is with difficulty eradicated."

It is of course not contended that there are or ever can be any ideas or any science connate with man, but the suggestion is made that the faculty of which man's very life itself (*ipsissimum vita*) consists, of thinking truth and willing good, and the "universal love which adjoins itself, the love of knowing, of understanding, and of being wise," will be fed with truths or such appearances of truth as are not in themselves contradictory to truth itself, bearing in mind always that "the rational man is not connate or born with man, but only the faculty of becoming rational, as may appear to every one from this consideration, that new-born infants are not endowed with any reason, but become rational in process of time, by means of their sensual faculties, both internal and external, in proportion as they are initiated into sciences and knowledges" (A. C. 1893), and also that according to the initiation such does the rational become. This passage treats of the birth of the first rational signified in the Word by Ishmael, which is said to be born from the internal man, or the celestial and spiritual principle itself, as a father, and from the affection of sciences and knowledges in the external or natural man as a mother. Next we have to consider the statement:

The very life of man is from the internal man which cannot have any communication except of a very obscure kind with the external, before recipient vessels are formed, being those of the memory, which is effected by knowledges and sciences. The influx of the internal man is into the knowledges and sciences of the exterior by means of affection. Before these have existence there is indeed a communication, but by affections alone by which the external man is governed. Hence come the most general motions only and certain appetites and likewise certain blind inclinations such as appear in infants. But this life becomes by degrees more and more distinct in proportion as the vessels of the outer memory are formed by knowledges, and of the interior memory by things rational. As these vessels are formed and are arranged in series, so as mutually to respect each other — like consanguinities and affinities or like societies and families in the same degree — the correspondence of the external man with the internal is perfected, and still better by things rational which are intermediate; but yet not

in full congruity unless the knowledges, by which they are formed, are truths. (A. C. 1900.)

How important then that the education of the young among New-Church Societies be guarded from the admission of all false doctrine, and that true and just ideas of man in his relation to society, to his country, and to the Lord's kingdom, be instilled and constitute their stock of knowledges and sciences by means of which their rational may be formed and grow; for the number we are quoting from proceeds as follows:

For the celestial and spiritual of the internal man find no correspondence for themselves except in truths. These are the genuine vessels in the organic forms of each memory fitted to receive the celestial things of love and the spiritual things of faith; for then they are arranged by the Lord according to the idea and image of the societies of heaven or of his kingdom, so that man becomes a heaven or kingdom of the Lord in miniature.

It will be seen that while this does not imply that there is to be a ready-made stock of empirical knowledge which is to be forced indiscriminately upon all alike, irrespective of individual inclination and receptivity, it states that the life of the rational becomes more and more distinct as the vessels of the outward memory are formed by knowledges and of the interior memory by things rational, thereby implying that the knowledges must be genuine to agree with the things rational of the interior memory. This is further insisted on in the next number, 1901, where we are taught that intellectual truth which belongs to the principle of good is only capable of being communicated in proportion as initiation into knowledges is perfected; and that this intellectual truth, which is the very spiritual principle which enters by influx from heaven, continually meets the knowledges which are insinuated through the sensual faculties and implanted in the memory.

How highly necessary then for the further and future progress of the New Church that the knowledges should be such as at least do not nullify and obstruct the teachings of the internal sense of the Word; and if it be important, as we know

it to be, that axioms, definitions, and postulates be first learned before any progress can be made in the knowledge of mathematics, how much more in acquiring a knowledge of the relations of man to his maker and to his fellowmen.

Of God as a Being who is love itself and who of necessity created beings whom He could love and in whom His love could dwell; of a heaven from the human race as the end of the Divine Providence, consisting of an immense number of human beings living in such a state of mutual love and service as to constitute them one harmonious whole in the image and form of a man before the Lord; of the internal sense of the Word as its soul, its life, as remote from the literal as heaven is from earth, or the functions of the soul from those of the body (A. C. 1984); and of the Lord's second coming by means of this sense, and the establishment of the new rational system of doctrine called the New Jerusalem thereby; of these and other fundamentals surely could be compiled from the Writings such axioms and definitions, and below these on the plane of social and civil life such principles of action as correspond to them, that together a common stock of knowledges might be collected such as might be accepted not only by those now known as New-Church receivers, but by many who are wandering from church to church and from system to system, and finding no resting-place for want of some definite, rational, concreted account of man and his destiny.

Truths may be compared to the fibres which compose some organ of the body. According to the form of the fibres such also is the organ, consequently its operation, which operation is affected by the life which flows through the soul from the good which is from the Lord. (A. C. 4149.)

Such truths, therefore, should be selected as may best provide for efficient operation of the organs they compose, and this on the various degrees of man's life and in spite of the fact that spiritual and celestial truths are not known to be such while man is in a sensual state. "The sensual man sees no other than that all interior principles, even internal ones, are merely sensual, for he sees from the sensual, thus from the

outmost." "He who is a natural man, that is, who thinks from scientifics, knows no other than that the natural things from which he thinks are inmost when yet they are external" (A. C. 4154), and so on. But all truths at first are merely scientifics so long as they remain merely in the memory; it is only contended here that the memories may be formed of real knowledges and genuine truths instead of fallacies and external appearances, that the coming generations of New-Churchmen may be better prepared during childhood and youth by instruction and education than the present and past have been, and that there may and will be consequently a diminution of respectable indifference and an increase of life and activity which shall make the knowledge of the Lord to cover the earth of the church as the waters of scientifics cover the sea of the natural mind.

Besides all this we do not fully understand the importance of the subject here treated of, namely, the implantation of knowledges and sciences in true and right order in the external mind, until we consider what is taught as to the planes of conscience. Shortly stated as we find it in A. C. 4167, it is as follows:

There are in man two planes, on which are founded the celestial and spiritual things which come from the Lord. The one is interior, the other exterior. The planes themselves are nothing else than conscience. Without planes or without conscience it is impossible for anything celestial or spiritual from the Lord to be fixed, but it flows through as water through a sieve, wherefore they who are without such a plane or without conscience, do not know what conscience is, nor do they believe that there is any spiritual and celestial principle.

The interior plane or interior conscience is where good and truth in a genuine sense are, for good and truth flowing in from the Lord is its active principle. The outer plane is exterior conscience, where justice and equity in a proper sense is, for what is just and equitable, moral and civil, which also flows in, is its active principle.

Now observe the necessity of teaching the young what is truly just and equitable, truly moral and civil, while at the

same time we all know the varieties of opinion amounting to confusion on the many topics of moral and civil life now being discussed by the civilized world as well as by ourselves. On the land question, the temperance question (so called), woman's rights and place in society, questions of political morality, of civil rights, of commercial integrity, what diverse, even conflicting views are today held by New-Churchmen, and if we have not made up our minds what is true equity and justice in regard, say to the question of who owns the land we live on, or in regard to woman's place in the church and in civil life, or as to what constitutes true temperance — all questions of the external conscience — who shall give into our hands the true riches?

If our opinions as a body, of what is just and equitable, vary so much as to conflict and to mutually oppose each other, as it is well known they do respecting, for instance, prohibition, how can the interior plane rest upon the exterior, and how can anything celestial and spiritual be fixed and constant on such a shifting basis? Moreover how can the church grow into form as a man before the Lord? for "these planes act as one and one flows into the other and the interior disposes the exterior. The first plane or the conscience of spiritual good and truth is in the rational principle of man, but the second plane or the conscience of moral and civil good and truth, that is of what is just and equitable, is in his natural principle" — "for in the natural principle, that is properly called just and equitable which in the spiritual principle is called good and true."

Is it therefore necessary, it may be asked, for all New-Churchmen to think exactly alike on all the various questions which concern our civil and moral life? The answer to this is, New-Churchmen while differing as to methods will think alike as to principles to the extent that they are of the church, and receive those principles from the internal sense of the Word rather than from its external or from any other source. Some will do good from truth, others will do good from good; but, when good is the end in view with all, what is done from truth becomes good.

But the more the subject is contemplated the more the importance is seen of providing a right and true foundation of knowledges that will be fit vessels and receptacles for the higher principles to rest in and upon, so that it may no longer be said that "Above all others they who are within the church and have the Word, know and believe nothing about the things which relate to the other life" (A. C. 4527); but, as the Lord our Father creates all men not only for a heavenly state, but wills to bring them into the highest heaven, let it be ours to help in the building up of the heaven from the human race to the fullest extent of the capacity given us, and to provide for the highest attainable number in the highest possible degree, at the same time subserving all to the best of our abilities in lower degrees, bearing in mind that "Those who are in the most holy idea of the Lord, and at the same time in the knowledges and affections of good and truth, as those may be who are within the church, are conjoined with the Lord as to His Divine Rational; but they who are not in such holiness, nor in such an interior idea and affection, are conjoined with the Lord as to His Divine Natural; they whose holiness is of still grosser kind are conjoined to the Lord as to His Divine Sensual." (A. C. 4211.)

Toronto, Can. T. Mower Martin.

Creation corresponds to man's regeneration. "When the earth, or man, is so prepared that he can receive celestial seeds from the Lord, and produce somewhat of good and truth, then the Lord first causes some tender thing to spring forth, which is called the tender grass; then somewhat more useful, which again sows seed of itself, and is called the herb yielding seed; and at length something good which makes itself fruitful, and is called the tree bearing fruit, whose seed is in itself, each according to its kind. . . . 'So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.'" — *Swedenborg's Heavenly Arcana*, 29.

CORRESPONDENCE OF THE CAT.

THE cat is an animal of hoar antiquity — a variety closely resembling our own domestic cat being found sculptured on Egyptian monuments that were constructed more than twenty centuries before the present era. Cat mummies have also been discovered in Egypt, where the cat was greatly esteemed, and was even worshipped as one of Egypt's many deities.

Notwithstanding the antiquity of the cat, however, it has always been regarded as a strange animal, and has been but little understood. All through the middle ages the cat was associated with witches and sorcery, and a black cat was an object of particular aversion and dread — a feeling which, judging from E. A. Poe's sepulchral stories about "The Black Cat," has not entirely died out in modern times. In recent years, however, several writers have given special study to cat life, with the result of showing this animal in a better light than popular fancy has hitherto conceived it. From the instructive and humorous book of Stables, the interesting and pleasant volume of Champfleury, the observant and thoughtful treatise of Weir, and the highly scientific tome of Mivart, we get a more intimate acquaintance with pussy's real and better nature. Many current prejudices against the cat, such as that it is habitually thievish in disposition, is not capable of much affection for its master or mistress, is more attached to places than persons, etc., are seen to be ill-founded; and careful inquiry and investigation have brought out the fact, that a cat will not steal if properly fed and trained; that if well treated it is susceptible of devoted attachment to its owner; and that, though extremely fond of places in which it has lived and knows all the ins and outs of, it will not cling to them in preference to its owner unless it has been abused or poorly cared for.

Of course, cats have different dispositions. Some are fierce, even ferocious, many are quiet and mild, and others are exceedingly gentle and loving. The following description

of a long-haired cat at a cat show, pictures a very pretty, gracious animal :

> The cat was a beauty, both in form, coat, and tail; his eyes were yellow, and he had a nice, meek, mild, expressive face. I stopped and looked at him, as he much took my fancy. He stared at me wistfully, with something like melancholy in the gaze of his amber-colored eyes. (*Our Cats*, *H. Weir*, p. 18.)

But whatever may be said as to the disposition of cats, one great fact remains — their usefulness. It has been estimated that, if there were no cats in the world, the destruction of property by mice and rats would mount up to hundreds of millions of dollars annually. So we see that the cat is of great economic service to men, besides being an ornament and an affectionate pet.

The cat belongs to the same class of animals as the tiger, panther, etc. ; though, of course, it is much smaller, and is without their savage qualities. As such an animal, it represents an affection for preying on or condemning the feelings or passions of others ; its being domesticated represents its subjection — at least in appearance — to spiritual things ; its long, soft, glossy hair denotes its love for graceful and elegant manners and expressions ; and its highly developed nervous system, making it very sensitive to pleasure or pain, corresponds with its love of physical pleasure. All these indications point to an affection for an outwardly pleasurable though well-appearing life, or more definitely to an insistence on outward proprieties, while indulging inward evil ; and we shall see that this is what the cat represents.

Besides its silky hair, the cat is very graceful in all its movements, and exceedingly agile and dexterous. It is also very dainty about its personal appearance, and is tidy and cleanly. This characteristic of the cat is well described by Champfleury :

> The exquisite cleanliness of the cat has probably led to its having been compared by all peoples, in all ages, to woman. The love of dress is very marked in this attractive animal ; it is proud of the lustre of its coat, and cannot endure that a hair of it should lie

the wrong way. When the cat has dined, it passes its tongue several times over both sides of its jaws and its whiskers, in order to clean them thoroughly. It keeps its coat clean with a prickly tongue, which fulfils the office of a currycomb; but as, notwithstanding its suppleness, it is difficult for the cat to reach the upper part of its head with the tongue, it makes use of its paw, moistened with saliva, to polish that portion.

All this points to a graceful deportment and good moral behavior, but only for outward show; and thus Swedenborg says:

> They are cats who have been in external worship, and have lived morally, and have gone to church and listened to preaching, but have paid no attention whatever to what was preached, and thus have drawn in no knowledges of truth and good; to these they did not listen, but merely to words without thought. (S. D. 5899.)

The cat, in its best meaning, represents the affection in the mind for polished manners, pleasing attire, and in general all that goes to constitute a well-ordered exterior, though it is a love for these things merely for the sake of making a good appearance before others. It is opposed to all kinds of slovenliness, irregularities of living, and indolent, dissipated indulgences, which are the mice and rats of the mind. In people, it represents those who take pride in decorous address, graceful expressions, and good behavior, and who rigorously denounce any departure from the straight paths of well-appearing conduct. In other words, cats are Mrs. Grundy — people who make much of the rules and conventionalities of society, and pounce upon and seize any bit of scandal, and drag it to the light, and zealously condemn those who have been guilty; wherein they are like cats catching mice, and killing them with teeth or claws, which represent the standards and facts of their own outwardly good lives. The cat is able to see in the dark, and this corresponds to the thinking from purely natural light, in which such people are able to see so clearly, and to judge so uncompromisingly, the peccadilloes and irregularities of others.

Mice also signify petty thieves; and in this sense cats would seem, in their patience, watchfulness, and ingenuity, to represent certain detectives and policemen in their insistence on outward order in society. A good description of the cat in this light is given by Stables:

> It is by no means an uncommon thing in Scotland to see a large tabby on a shopkeeper's counter, kept to look after bigger thieves than rats or mice. . . . I remember one cat in particular — a very large and powerful Tom, who used daily to mount guard on the counter, to protect his wares. He used to walk up and down, generally keeping close to the shopkeeper, and his quick eye on the customer. If the latter paid the money down, he was allowed to take up and pack the articles; but if he put a finger on any little package before paying, Tom's big paw was down on him at once, a hint that never required repeating to the same customer.

Of course it would be those whose efforts were directed against petty criminals, and so would be especially those who are employed for special purposes, such as the hired detectives in the mail service, the spotters on street and railway lines, etc.; and the excuses and beggings off of the offenders, together with the pretended compliance of the detecters, would well represent the cruel playing of cats with mice after they have been caught, allowing them to go one minute and seizing them again the next.

The destruction of mice by cats, however, does not signify the getting rid of the evils denoted by mice from any spiritual principle; but simply because it is better policy to live in accord with the civil and moral laws of society than to transgress them and suffer the penalties. This is shown by the shrewd, calculating nature of the cat.

Another prominent characteristic of the cat is its amorous ramblings, and caterwauling at night, and in this it represents a love of mere physical enjoyment, and the enhancing of it in various ways. (S. D. III. *de conj.*; C. L. 512.)

What has so far been said has shown the cat in its best light; but it needs care and training to bring out its better traits. If not properly fed, housed, and treated, it becomes a vagrant, caring little about its personal appearance, infested

with fleas, and stealing its food wherever it can. When, however, it has the care and feeding which it is entitled to for its usefulness, it can be trained to live on friendly terms with other animals, and even birds, and not touch chickens, rabbits, or other animals that belong to its owner. It will often follow its master in his walks, if they are not too long, and though in a less demonstrative way than the dog, will show a deep devotion to the master or mistress whom it loves.

Even at its best, however, the cat is an affection which has nothing spiritual in it; for Swedenborg says:

> Those appear like cats who care nothing for religious things; they merely hear them, but retain nothing. (*De Conjugio*, 12.)

There are many cats which do not have the better qualities that have been spoken of, and in those which do have them they exist along with uncommendable ones, and even the more favorable features may be largely the result of policy on the cat's part, which knows that it will be better treated if it acts friendly and graciously; for with all the affectionateness which the cat shows to its kind owner, it always retains its independence, and will have its own way in spite of everything short of close confinement.

The worse traits of cats are well described by Buffon:

> The cat is an unfaithful domestic animal, kept only from necessity, in order to suppress a less domestic and more unpleasant one (the mouse); and although these animals are pretty creatures, especially when they are young, they have a treacherous and perverse disposition, which increases with age, and is only disguised by training. They are inveterate thieves. Only when well brought up, they become as cunning and flattering as human rascals; they have the same adroitness, the same subtlety, the same love of illdoing, the same taste for petty rapine. Like human rascals they know how to cover their approach, to dissemble their designs, watch their opportunities, choose and seize the moment to make their *coup*, and then they contrive to escape punishment, fly from pursuit, and stay away until they are recalled. They easily assume sociable manners, but are never really sociable. They have only the semblance of attachment; that may be seen by their side-long

movements and their shifting eyes; they never look the person they are supposed to love in the face, and whether from distrust or from innate falseness, they approach him by roundabout ways to secure the caresses, which they care for solely on account of the physical sensation conveyed by them. The cat, far different from that faithful animal, all whose feelings have reference to the person of his master, — the cat seems to care for itself alone, to love only under conditions, to lend itself to social intercourse merely to abuse it; and that very cunning and complacency renders it less compatible with mankind than the dog, which is sincere in everything.

On the whole, therefore, we must conclude that though it is less perverse in some cats than in others, in general they denote those who condemn the indulgences of passions in others which they find difficult to restrain and yet wish to keep concealed, while with a confirmed deliberateness which renders it worse they plunge into similar and deeper evils, which they veil under a mask of propriety and good appearance before the world. A characteristic one of these evils is a quarrelsome sensuality. (S. D. 6110.)

Again, the cat is a natural enemy of birds, in which respect they denote a contempt for the pleasant enjoyments of the moral and religious things of life. (T. C. R. 455.)

The very worst elements in the cat's nature are portrayed in the wild-cat, with which the domestic cat not unfrequently mates. This animal, which is larger and fiercer, undomesticated, and occasionally destructive of human life, represents a love for lascivious and adulterous relations, in which all restraint of higher principles is thrown off, morality becomes a barest pretence, and all spirituality in marriage is dead. (S. D. 3198; A. C. 2745.)

Chicago, Ill. A. L. Kip.

EPISCOPALIAN DOCTRINE.*

For a few years past people of all sorts of belief have been seeking admittance to the Episcopal Church, apparently because its ritual is better adapted to present tastes than the colder and ruder forms of worship which have characterized other bodies. Ministers as well as laymen have joined in this movement, not stopping to ask what Episcopalians believe, but entertaining a feeling that the largest liberty as to matters of belief prevails in that communion. This irruption of people has been welcomed by some Episcopal clergymen, especially by those who had taken the same path, but the more consistent Episcopalians look with doubt and alarm upon this invasion of Unitarians and others, not excepting some of our own people, because they see a certain careless insincerity in it, and because they fear for the consequences to the souls of clergy and laity solemnly affirming what they do not believe.

In his preface Dr. Percival explains that his pages are "not the views of an individual minister, but the teachings of the Episcopal Church." He says:

> The growth of "liberty" among us has been very curious. First we are told that nothing was required of lay people but an acceptance of the Apostles' Creed, and that the Articles, etc., only bound the clergy. Of course this was a mistake.

He then goes on to show that "again and again has the General Convention, both explicitly and implicitly, declared that the Articles were of the 'same authority' as the rest of what is bound up in the Prayer Book." He declares that, if the present neglect of the doctrines continues, "the only point on which most of its ministers and people would agree

* The Doctrine of the Episcopal Church so far as it is set forth in the Prayer Book. Digested and arranged by Henry R. Percival, M. A., S. T. D., Rector of the Church of the Evangelist, Philadelphia. New York: G. P. Putnam's Sons. 1892. pp. 103. 60 cents.

would be their rejection of the doctrines of the Episcopal Church — and in fact of Christianity altogether."

With similar emphatic statements, which seem to be founded upon fact, Dr. Percival comes to the main part of his book, which part he calls "Prayer-Book Doctrine." Here he has simply taken the book to pieces and rearranged its sentences under the heads of theological statement. The Prayer Book is always consistent, and the diction is always perfectly clear. With many minor statements no fault can be found, for they are essentially Scriptural, but there are some to which I feel bound to call attention in the same spirit as that in which Dr. Percival has presented them, namely, to prevent people from being led by external considerations to assent to and solemnly affirm doctrines which they do not hold. I number these extracts in order briefly to comment upon them in the light of the Word, and of our own faith :

1. They are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature.

2. There is but one living and true God, everlasting, without body, parts, or passions, . . . of infinite power, wisdom, and goodness. One God, one Lord; not only one Person, but three Persons in one Substance.

3. The Son died and was buried to reconcile His Father to us, and made upon the cross by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, not only for original guilt, but also for actual sins of men. . . . God the Father sent God the Son to take upon him our flesh and to suffer death upon the cross that He might be unto us both a sacrifice for sin and also an example of godly life.

4. All men are conceived and born in sin, and are by nature born in sin and the children of wrath, for they are naturally engendered of the offspring of Adam, and therefore in every person born into this world original sin deserveth God's wrath and damnation. The unbaptized who are in the flesh cannot please God, but live in sin. Baptism is a sacrament generally necessary to salvation. ["Generally" means, says Dr. Percival, "universally, for all."] Baptism doth save us.

5. When asked, "Dost thou believe in the resurrection of the flesh?" the Christian must answer, "This I steadfastly believe."

6. The lost are the objects of God's justice and vengeance, and the sufferings of Christ but tend to their greater condemnation.

As if these doctrines were not false enough for him, our author goes on to subjoin such remarks as the following:

A few times in the pages of Holy Writ we are admitted into the councils of the Holy Trinity and hear the conversation between God the Father and God the Son in that awful conclave. [GEN. i. 26 and other passages are quoted.] Such is the wondrous colloquy on which depended the redemption of the world.

The spectacle of the innocent suffering in the stead of the guilty — that it is which is so Divine!

There are two points in the Atonement which I wish especially to dwell upon, first that Christ died in our stead, that is His Vicarious Sacrifice; and second, that the precious Blood is the means of our pardon, the purchase-money (so to speak) of our redemption.

These statements should be taken, however, as indicating only the author's views; yet it is the Prayer Book which he claims to be the source of these views, and it is with the above extracts from it that we have to do here, because they come to us as strictly authoritative and wholly impersonal.

And, first, I must say, after careful examination, that the six statements quoted above from the doctrinal teachings of the Episcopal Church have not the least foundation in the Scriptures. I do not suppose that any one pretends to hold that they are Scriptural, but are the utterance of the "church." But, secondly, a person assents to them not only without warrant of Scripture, and in defiance of many teachings of Scripture, he assents to them by refusing to examine them in the light of reason, and so dethrones his reason, and does blindly that which he could not do with open eyes.

To our people, or to any who see the teachings of the New Church to be drawn from the Scriptures and confirmed by all rational thought, there is the third point made manifest that these statements are utterly false in their import and are the fruit of a corrupt Christian theology. Let me point this out by a few extracts having corresponding numbers:

1. Those who are out of the church and have not the Word are likewise conjoined to heaven by means of the Word; for the church of the Lord is universal, and with all who acknowledge a Divine and live in charity. These also are instructed by the angels after their decease and receive Divine truths. (H. H. 308.) [See a full presentation of this subject in H. H. 318–328, which closes with the words:] The church of the Lord is spread over the whole globe and is thus universal; it embraces all who have lived in the good of charity according to their religious belief; the church where the Word is and the Lord is known is to those who are out of the church as the heart and lungs in man.

2. All who acknowledge and worship any other God than the Lord the Saviour Jesus Christ, who is Himself Jehovah God in the human form, sin against the first commandment; so also do they who persuade themselves that three Divine persons have actually existed from eternity. (T. C. R. 296.)

3. The whole system of Christian theology at the present day is founded on the idea of three Gods. The doctrine of justification sets forth that God the Father sent His Son to redeem and save mankind. (B. E. 35.) It is believed in the church that the Lord was sent by the Father to make an atonement for the human race, and that this was done by the fulfilling of the law and the passion of the cross, and that thus He took away damnation and made satisfaction, when in taking upon Himself the damnation of the human race He suffered Himself to be scourged, spit upon, and crucified, and that after this the Father became propitious and from love towards His Son cancelled the sentence of damnation. But cannot any one whose reason is enlightened and made sound by the Word see that God is mercy itself and pity itself, because He is love itself? It is shocking to attribute anger to God. But the cause is this, that men have taken the passion of the cross for redemption itself. From this have these opinions flowed, as from one falsity flows a series of falsities. (S. D. 11; T. C. R. 132.)

4. It is the belief of some that only infants who are born within the church go to heaven, because infants within the church are baptized. Every infant, wherever born, within or without the church, of pious parents or of impious, is received by the Lord when he dies and is brought up in heaven. No one is born for hell, but all for heaven. No one receives heaven or faith by baptism, for it is only a sign and memorial that the man should be regenerated. (H. H. 329.)

5. No man rises again in the body with which he was clothed in the world. (A. C. 5078.) The spirit of man, after the dissolution of the body, appears in the spiritual world in a human form. He is a man in all respects, except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it. This continuation of life is the resurrection. The reason why men believe that they shall not rise again before the last judgment, is that they do not understand the Word and that sensual men place all their life in the body. [Passages of the Word quoted.] (N. J. D. 225, 226, 228.)

6. An opinion has prevailed with some that God turns away His face from man, rejects him and casts him into hell, that He is angry with him on account of his evil; and by some it is further supposed that God punishes man and brings evil upon him. God never turns His face away from man and rejects him, He casts no one into hell, and is angry with no one. He is good itself, love itself, and mercy itself. (H. H. 545.)

In thus bringing into comparison with certain doctrines of the Prayer Book a few teachings which seem to me full of light, I have had a disagreeable task, for I know that there are those who have hoped that they might be and were Episcopalians without any reference to matters of belief, but this is manifestly impossible, and I feel that Dr. Percival has succeeded in showing that it is impossible to a sound mind. To reject these ideas of the dark ages which are so untrue at the present day, is to reject the Prayer Book, and to reject that is to leave it and its communion alone till radical changes shall be made. All must see the truth of the teaching that:

The faith of the former church is a faith of the night, for human reason has no perception in it, but the faith of the New Church is a faith of light. The faith of the former and the faith of the New are heterogeneous. They are repugnant to each other. (B. E. 103.)

Cambridge, Mass. THEODORE F. WRIGHT.

THE MEETING OF THE CONVENTION.*

WITHOUT predetermination, and apparently quite unconsciously, the General Convention of the New Church in the United States met this year at a point of time which marks a very interesting period of its history. For reasons of local and temporary convenience it was appointed to meet on the fourteenth of May, at two o'clock in the afternoon. This was within a few hours of being exactly the seventy-fifth anniversary of its first meeting — the first Convention having met in the city of Philadelphia, on the fifteenth of May, 1817, at nine o'clock in the forenoon. This seventy-fifth anniversary of the first meeting of the Convention may well be regarded as of more than curious interest. Concluding, as it does, a period of three quarters of a century of the Convention's life, it seems a fit occasion for retrospect — to see, by contrast, what signs there are of progress made, and what special causes of thankfulness and gratitude, and of encouragement, as well as indications, from experience, of errors and evils to avoid.

The number of societies represented in the first Convention is not stated in its journal, but from information collected and published in the journal it appears that the whole number of societies then known to exist in the United States was twelve; and the total number of places where there was known to be a group of receivers of the doctrines, including the societies, was seventeen. The largest society, the one in Baltimore, numbered "between sixty and seventy"; the one in Philadelphia was nearly as large, numbering sixty; the society in New York had forty-five members; and the one in Cincinnati, about the same number; the smallest society of the twelve had seven members. The whole number of persons in the United States then known to be receivers or readers of the doctrines was about four hundred and twenty-five; the number of ordained ministers was five — though

* Prepared for the Massachusetts Association.

two others were ordained a few days after this first meeting of the Convention.

At that time the Boston Society had not been organized, and there was no society in Massachusetts, nor indeed in New England. There was, however, in Boston, a small but earnest and intelligent body of receivers, numbering twenty, and "many more," it was reported, "who were reading with great interest and some satisfaction." The Boston Society was organized the next year after this Convention, with twelve members.

The outward obstacles in the way of the church's progress at that time were such as we can now have little realization of; and its prospect of extension did not outwardly appear encouraging. To become a member of a New-Church Society then was outwardly a great personal sacrifice. It was very literally a coming out of the world. How great the social discouragements were may be conceived from some words of Mr. Sampson Reed relating to the organization of the Boston Society. He says:

It may be good for us to remember the doubts and darkness of that hour, when a handful of men and women, some of whom had at first read the writings of Swedenborg only in private and by stealth, were debating the question whether in the face of this community and of the world they should declare their firm conviction of the truths of the New Jerusalem. It was an occasion, I doubt not, which awakened the deadliest hostility of the evil spirits who had access to their minds. The finger of scorn and derision was held up before them. The prospect of an easier, smoother path was presented. Suggestions were not wanting that the cause of truth might be jeopardized by one rash, false step. But by the help of God, their strength was equal to the emergency. The resolution was taken, and taken aright.

But he says farther:

The measure [of organizing a society] was not united in by all who had previously attended the meetings and declared their firm belief in the doctrines. Had all united, the number would probably have exceeded twenty. The idea of coming out openly and boldly before the world, and declaring a belief in doctrines so novel, and, in the opinion of the world, absurd — and also of hav-

ing them publicly preached — was, by some, thought to be of too great magnitude and importance to be undertaken by such small numbers. (NEW-JERUSALEM MAGAZINE, Vol. XI., pp. 122, 123.)

Such outwardly were the circumstances and condition of the church, and such the small beginnings of the Convention seventy-five years ago. Now, instead of twelve societies there are in the United States and Canada not less than a hundred and fifteen — ninety-nine of which are connected with the Convention ; instead of seventeen places, including societies, where there were known to be groups of receivers, there are now one hundred and fifty-eight such places, in thirty different states ; instead of five ordained ministers, there are now one hundred and ten — ninety-five of whom are connected with the Convention ; in place of four hundred and twenty-five known receivers of the doctrines, the number now probably exceeds seven thousand, with a very large additional number, not enrolled as members of the church, who are more or less interested in the doctrines ; and instead of an aggressively hostile public sentiment, with social ostracism, the public manifestations are now generally respectful, and often friendly, and among intelligent men there is a not unfrequent knowledge and acknowledgment that the diffused light of the New-Church doctrines has been a most powerful instrumentality in the general breaking up of the old foundations of belief, the very common dissatisfaction with the old creeds, and the wide searching of the religious-minded after new light, which is all so characteristic of this early dawn of the new age.

We sometimes hear words of discouragement at the slow growth of the New Church. But it is universally true that all things that have great endurance are of slow growth. A church that can only make real progress by the reformation and regeneration of human character must be slow in its growth. But so far as we may justly judge from outward signs and circumstances, the contrast presented by the first and the seventy-fifth year of the organized New Church in this country is full of encouragement.

Undoubtedly the surrounding circumstances of the church

at that early time had its advantages, if also its disadvantages. Only men of very earnest and strong convictions would have courage to face the obloquy and endure the social sacrifices that membership of the little despised New Church then involved. This would tend to, and did in fact to a remarkable degree, limit church membership to those who had a very real and living interest in the doctrines, and who were therefore constant readers and students of the Writings. Hence their zeal in propagating the truths of the new revelation; and the remarkable amount of publication and other work accomplished by so small a band. And from this arose the close feeling of brotherhood and friendship, and the unity that generally prevailed among the members of the several societies.

And may we not take a valuable lesson from those early times, as to the direction which our efforts should take in seeking now to promote a warm and earnest church fellowship, in these different times, when the surrounding social conditions do not, of themselves, so sift and winnow as in those early and trying days? And is there not some danger, in these comfortable and apparently more favorable conditions, when church membership does not demand the courage to face great social sacrifices, that our increase of numbers may not bring a proportionate increase of life and earnestness and spiritual intelligence and strength, but rather of weakness? May we not do more to promote an earnest, affectionate zeal in the reading and study of the books of the new revelation, with a view to growth in spiritual intelligence, keeping always in mind that it is for the purification and amendment of the life? It is a subject worthy of our most earnest consideration.

During the later period of its life several important adjuncts of the Convention have sprung up. One of the most important and the oldest of these is the annual meeting of its ministers, now organized as the Council of Ministers. Meeting a few days before the Convention, its consideration of important subjects bearing directly or indirectly upon the work and business of the Convention has often a marked influence upon

its proceedings. The subjects considered are in general matters referred to it by the previous Convention, or subjects of doctrine, of church polity, and of ways and methods of ministerial work. It is customary for the meetings of the Council to be opened by an annual address prepared for the occasion by one of the ministers, by previous appointment. This year an appropriate and excellent address was delivered by the Rev. Philip B. Cabell, on "The Ministry and Preaching," which was afterwards published in the NEW-JERUSALEM MAGAZINE. One of the most important and useful subjects considered by the Council was that of "Unity in the Church," which was opened by an excellent paper from the Rev. James Reed, which also was afterwards published in the *Messenger*. The views of the subject presented in the paper appeared to be generally approved and accepted by the ministers; and it is to be hoped it may have some wholesome influence in restraining certain tendencies that are opposed to unity. The paper deprecated and counselled restraint of the obvious inclination to excessive individualism in some of the associated bodies of the church, and in societies and individuals; and counselled a more universal looking to the general good of the church, and the subordination of our individual preferences, so far as that is necessary to the common good — especially in external and non-essential matters. It was recognized, in the consideration of the subject, that there are orderly varieties of spiritual quality, and so of mental views and preferences, which it would not be desirable, even if it were possible, to entirely suppress; and it was recognized that ultimately such varieties of mental quality are likely to lead to harmonious varieties in organization, and in the forms of worship of the church — even as there are such varieties in all the heavens — but that at present while the New Church is yet, as a whole, few in number, it needs to unite its strength as closely as possible in one body — even though as to preference in matters external it be not altogether homogeneous — with chief regard to the general interest of the church, and to united effort in such common work as is of universal interest and concern. For, being as yet so few, the premature devel-

opment of individual varieties, and premature attempts to organize and worship according to such varieties — even though in themselves orderly, and to be ultimately anticipated — would now tend injuriously to distract and divide our efforts and weaken our efficiency. For such reasons, and with this view, the Convention is organized upon the basis of such general principles of external order as are common to all who follow the lead of the Writings, leaving the several Associations free to develop such orderly local differences in matters deemed essential as are in harmony with the general principles on which the general organization is founded, as embodied in its Constitution. There was at this Convention a disposition, never perhaps so strongly and distinctly manifested before, on the part of leading and representative men, to yield their local and individual preferences in comparatively external matters, in order to promote this general unity. This was most conspicuously shown in a very interesting report of a Committee of the Council of Ministers, on the "Revision of the Liturgy," by the Rev. John Worcester. Both the fact and the spirit in which this was done were very encouraging.

Other subjects considered by the Council of Ministers were "Woman's Place and Work in the Church and the World," introduced by a paper from the Rev. A. F. Frost; the proper form of the Benediction; the "Creation of the First Men," in a paper by the Rev. L. P. Mercer; the question of the formation of societies like the "King's Daughters," by the Rev. Frank Sewall; the question of the propriety and use of the rite of Confirmation, by the Rev. A. F. Frost; the relation of the New Jerusalem to the Apostolic Church, by the Rev. L. P. Mercer; and, lastly, the subject of a new translation of the Word, presented in a very able report by the Rev. L. H. Tafel. This subject had been referred to the Council of Ministers, by the Convention, several years ago. And after careful consideration of the matter, in the light of the facts and principles set forth in the report, the Council resolved to recommend to the Convention the appointment of a committee "to move forward in the careful translation of the

Word." Such a committee was appointed by the Convention, and a sum of money was appropriated to defray the necessary expenses of the Committee. This is undoubtedly an undertaking of very great importance to the church ; and if more sweeping and radical changes are not attempted than it is expedient or practicable now to accomplish, there seems to be no reason why the work may not be carried on to a successful issue.

Another important adjunct of the Convention is the American New-Church Sabbath-School Association, which is performing much useful work, and is manifestly increasing in usefulness from year to year. Besides the excellent opportunity it affords for comparison and exchange of views, it is doing very valuable service to the church by the publication of various helps to the spiritual instruction and culture of children, which would hardly be accomplished without such associated effort. In addition to its excellent series of Manuals, its lesson papers — now in so general use throughout the church — its collections of Songs, Hymns, and Carols for Sunday Schools, and its carefully selected lists of books for Sunday-School libraries, it is now preparing for publication a Bible Commentary for young people, and a series of Lessons in Correspondences.

This year there were forty-four schools, which reported their statistics to the Secretary of the Association. In these there were in the aggregate 413 teachers and officers ; 804 scholars in adult classes ; and 2,246 in the children's classes — making a total of 3,463 connected with these schools. It is estimated that the schools which did not report their numbers would bring the entire aggregate up to nearly 4,400.

The opportunity which the annual meeting of the Association affords for the exchange of views on matters relating to Sunday Schools is one from which much good may reasonably be expected, both as to means and methods of instruction, and as to the relation which the Sunday School ought to bear to the church — its proper place and attitude in relation to the church. This latter, especially, is a subject on which an ex-

change of views is very desirable, and might be fraught with important results. From a too partial, one-sided, and extravagant view of the use of the Sunday School, it has been called by some "the children's church"; and there are instances — not a few, it is to be feared — in which parents send their little ones to the Sunday School instead of to the church, thus keeping them away from public worship with their parents and the congregation. If, by an intelligent discussion of this subject, in the light of the doctrines, it could be clearly shown how much the children lose by being thus withdrawn from the devotional sphere of public worship — even though they do not understand — and how detrimental it is to them, that in their most plastic age they are not forming the habit of attendance upon public worship, but the contrary habit of not attending, then parents who love chiefly the spiritual welfare of their children would rather they should not go to the Sunday School at all, than that it should keep them from the public worship of the church. So momentous is this matter that, in the opinion of some of the most earnest and intelligent Sunday-School workers, it were better that there should be no Sunday School, than that it should come to be "the children's church."

The youngest of the adjuncts to the Convention, and a very hopeful one, is the "American League of New-Church Young People's Societies," which held this year its fifth annual meeting. There can be no doubt of the usefulness of the young-people's societies, from all quarters of the country, banding themselves together in one associated body, for mutual help and encouragement in such suitable work for the church as they easily find ready to their hands. And in connection with this, there is a great incidental use in the annual coming together of delegates from the Young-People's Societies from all over the country, at the time of the meeting of the Convention; and one of the pleasantest social features of the Convention this year was the great number of bright and happy faces, from near and far, who had come together thus for their annual meeting. Every one must have felt what an

improvement it was upon the former time, when there were few young people present except from the immediate locality in which the Convention was held. Such a coming together, at such a time, must keep alive in them an interest in the church, and in the doings of the Convention, such as they could hardly have without it.

It is one of the results of the great intervening distances between the places of meeting of the Convention, that the number of delegates in attendance, and the number of visitors also, varies greatly from year to year; and though we always meet many of the familiar faces of those who aim always to attend, we also meet many who are either entirely new, or who only occasionally are there. The meeting this year at Cincinnati was not one of the largest, and yet by no means a small one, and was fairly representative. The number of delegates present was forty-six, and the number of ministers forty, making a total of eighty-six members. Its meetings were for the most part harmonious — much more so than for a number of years past — and a kindly brotherly sphere prevailed, which added greatly to the spiritual satisfaction and enjoyment of them, and undoubtedly to their usefulness in every way. Those who were present at its sessions, and at the various delightful social gatherings, and at its meetings for public worship, evidently felt that it was good for them to be there. Apart from the ordinary routine business of the Convention, its most important proceedings related to its missionary work; to the photo-lithographing of the remaining manuscripts of Swedenborg; to the translation of the Word; to the new hymn-book, called the "Magnificat," which is in the course of publication; and to the revision of the liturgy — the very interesting report concerning which has been referred to before.

No more important business is undertaken by the Convention than its home and foreign missionary work; and it justly occupies a considerable portion of its time — an afternoon being devoted to its consideration, and to listening to the very interesting and generally encouraging reports of its mission-

aries. In our hands is placed a very sacred trust — the custody of the new revelation which the Lord has made for the salvation of a fallen world. We do not perform the obligations of this trust by keeping our Lord's treasure in a napkin, or hiding his talent in the earth. This new revelation cannot accomplish its work in the world but by being known; and we who have the precious treasure in our keeping have the duty laid upon us of making it known. Scattered here and there — we know not where — are numbers of famishing men and women hungering and thirsting for the bread and water of life. Shall we not scatter it abroad, with ever increasing and more earnest zeal, that they may find it? We know, many of us from individual experience, and from the experience of others, what a satisfying and blessed thing it is thus to find it. It is well for us to appreciate how dependent upon us the world is for the faithful performance of this most sacred stewardship of our Lord and Master. We only, who know of this revelation, can proclaim it. Ought we not to do it with all our might? It is in the spirit of devout acknowledgment of this obligation, and of affectionate sympathy for those who are dependent upon us for, and are in need of that which is placed in our hands to dispense to them, it is in this spirit that the Convention is endeavoring to carry on its missionary work. Its greatest need is funds to support the work. If it only had the means, it could, I believe, at any time proportionately increase and extend its operations, with great prospect of good accomplished by it. We cannot all go forth and work in the missionary field, but we can all contribute, as the Lord has given us, to support those who can and are willing to go forth. And this is the duty that rests upon us.

There is evidence, I think, from year to year, that the Convention is increasing in usefulness; and attendance upon its meetings is to those who are able to attend a great spiritual privilege. Its social use is greater than can well be estimated, and one cannot but feel the wish that many more could go and participate in it. The meeting together of friends of one common faith in the Lord Jesus Christ, from all parts of the

country — friends whom otherwise we should never meet, is a great privilege; and it is of great use and advantage. Those who are accustomed to attend would not willingly miss it.

As is usually the case wherever the Convention meets, the friends in Cincinnati were evidently glad to have the meeting there, and were so free and unbounded in their kindness and hospitality that it was not at all difficult to feel at home among them. Let those who can and have not been accustomed to attend the Convention, try it, and they will need no urging to try again.

Roxbury, Mass. SAMUEL M. WARREN.

THE LORD'S CHOSEN FAST.

ISAIAH LXIII.

THE fast that Christ has chosen for man's use,
Asks not the outward sign of mourning days,
With head bent low, and clad in sackcloth garb!
Nor still the silent grieving of the soul.
He asks that man may help his brother man
To loose the iron bands that bind and chafe
A struggling soul upon its path to heaven,
From heavy burdens free oppressed mankind,
Thus breaking every yoke of bondage borne,
For man to wear the easy yoke of Christ.

In Love's name deal thy bread to empty hand,
And good to those who wait with lonely heart,
Within thine own heart make a welcome home
To poorer outcast who may need thine aid,
And while you clothe the body, bless alike
The soul within, by good and truth from heaven.
Then shalt thine own way be as morning light.
Take up thy cross, follow the humble way,
Then shalt thou know the Master speaks to thee,
"Serving thy brother, truly ye serve me."

EORIA.

THE ENGLISH OUTLOOK.

Though Mr. Gladstone secured a majority in the recent elections, yet it seems improbable that Home Rule for Ireland will follow. The English, while dwelling much upon the greatness of their empire, never forget that they make the central portion of it. Ireland and Scotland add to its strength and its dignity; but the Anglo-Saxon is the ruling figure. And as the Anglo-Saxon element, or the voters of England proper, have not pronounced in favor of Home Rule, but against it, Mr. Gladstone certainly cannot carry any Home Rule measure through the House of Lords. His majority is owing to the fact that Scotland, Ireland, and Wales have returned so solid a contingent of Liberal members. But Scotland, Ireland, and Wales will not be allowed to dictate to England.

Yet we of the New Church ought to take great satisfaction in Mr. Gladstone's victory. We understand, as the world does not, the amazing advance of the present century. It is surely the greatest century the world has known. There is no department of human activity in which wonderful progress has not been made. In art, in literature, in science, in politics, in industry, the workers have been restless and untiring, and have achieved astonishing results; and in some of these fields unprecedented results. It might be truthfully said that the conquest of the brute forces of nature has been pushed further in the last hundred years than in all the centuries that preceded. And so alert and so confident are the investigators in natural science that we wait in breathless anticipation for their next discovery. For space and time and substance seem almost to melt away before their subtle analyses; and each new step in this direction seems to bring us nearer to the confines of the immortal and invisible.

And somewhat so it is in the domain of political and social life. The old order of things is indeed passing away so rapidly that the very foundations of society seem to be upheaved.

Yesterday the toiling multitudes were almost like slaves and chattels. Today they stand at our side as equals. Tomorrow they may be our rulers.

Such rapid changes are startling and bewildering. We see no end to them, and we are prone to pronounce them dangerous. The workingmen want all they can get, and they often try to get it by violent and illegitimate means. Witness the riots and the bloodshed at Homestead. The Irish, too, want all they can get, and they have been using every means, fair or foul, in attaining their ends. No wonder the English are exasperated. Concession after concession has been made, and still the Irish are unsatisfied. For the last twenty years the land laws have been steadily changed in favor of the tenant and against the proprietor; and yet often the tenants, instead of profiting by such legislation and being grateful for it, boycott their landlord and refuse to avail themselves of their new rights, just because these rights do not go far enough, and give them the one thing they are craving and working for — the absolute ownership of the land.

But will England ever give this? Yes; I think that in course of time she will. But many, many years must pass before she is ready to do so. Considering the native conservatism of the English, is it not wonderful that more than a third of the purely English voters should now be in favor of Home Rule? Fifty years ago — nay, twenty years ago — the Englishman who lifted up his voice in favor of such a measure would have lost caste by doing so. What change of opinion, then, may not the next fifty years bring forth.

True, many fair-minded Englishmen, and Americans as well, think that the Irish are utterly incapable of governing themselves. Disorder, ruin, and political chaos are prophesied for Ireland, if the day ever comes when she is allowed to work out her own salvation. But I hold that such fears are utterly misplaced. They do not do credit to any one, and of all persons New-Churchmen should especially rise above them; for it is our part to believe in the new order of things. These rapid and startling changes that are going on in man's external life are due to the new spiritual forces that are work-

ing in him, and whose real nature he does not yet understand. That they are spiritual and not natural is apprehended by only a few, and this is not strange, when we see that as yet they seem to affect the ultimate plane of life more than its interior and spiritual states.

Yet for a long time this will probably continue to be the case. The natural reason in man is now very strong. It is elated and confident owing to its very inventions and successes. Hence it will receive spiritual truth but slowly ; and meanwhile there will inevitably be much that is seemingly chaotic in the outward life of the world. It is indeed quite possible that the chaos and the violence will increase, and to many become alarming. And yet the New-Churchman who is sure of his ground ought not to be disturbed by the violence of the workingmen, nor by the unseemly contentions the Irish will engage in if they ever obtain Home Rule. Now that the workingmen have learned their strength, they will never cease to agitate, but they will not destroy the social order. The Irish may fly their shillalahs freely, drink much whiskey, and accept many bribes; but they will not ruin themselves. It is absurd to suppose they could engage in a national suicide, when we see the splendid vitality of the race. Let us hope they will gain what they have so pluckily fought for during the last twenty-five years ; and let us hope that the workingmen in these conflicts with capital may get their due share of profits. In each case good will finally come out of seeming evil ; and these movements, like many others now going on, will be seen to have represented in ultimates the spiritual growth of the world.

Weston, Mass. EDMUND H. SEARS.

OPEN LETTERS.

TRUTH OF THE GOSPELS.

Editor of the New-Jerusalem Magazine: —

I HAVE read with much interest the letter from Mrs. Mary B. Horton in the June number of the NEW-JERUSALEM MAGAZINE, and your reply thereto, in regard to the spiritualizing of the letter of the Gospels; and the perusal thereof has awakened in me the desire to ask whether the statement in JOHN VI., as to the feeding of five thousand people with five loaves and two small fishes, and that in MATT. XXVII., that at the time of the Resurrection, the graves opened, and many bodies of the saints which slept arose and went into the holy city and appeared unto many, are to be regarded as statements of historical facts, or simply as expressions, in correspondential language, of spiritual facts or truths? Would not the first of these as a historical fact be as much at variance with the general principle so repeatedly laid down by Swedenborg, that the Lord works by orderly processes, and does not create objects instantaneously, out of nothing, as the second would be with the doctrine that the bodies of the dead cannot rise from their graves and become visible to natural vision?

WIESBADEN. J. H. SMITH.

[If our friend finds difficulty with these passages, he would find it with all. To his questions we answer at once that both statements are historical facts and so are all the rest. He unintentionally misrepresents both cases by saying that JOHN VI. makes food out of nothing, and that MATT. xxvii. makes spirits visible to natural eyes. The Lord's love does not create from nothing but from itself. Spirits are seen only by spiritual sight. The doctrines of the New Church, especially here A. E, 617 and 659, explain these passages without doing the least injury to them as statements of fact. EDITOR.]

THE ORDER OF THE FOUR GOSPELS.

Editor of the New-Jerusalem Magazine: —

THE very interesting article of Mr. Wright's upon "The Problem of the Four Gospels," requires a charitable review, without the idea of controversy, but in order to present a difference of opinion in relation to some peculiar points. Nothing can be truer than Mr. Wright's statement that "we seek for an eternal reason, heavenly, as well as earthly, in its application," when we study the

Gospels for the presentation of their truth. He has done a very important work when he has called the attention of New-Churchmen to the differences they present in connection with the four animals and the four winds. He has exemplified the truth that they make a one, and yet are distinguished by the degrees [not degrees. EDITOR.] of the ox, the eagle, the man, and the lion; and by the degrees of the east and the west, the south and the north.

Because he is a prominent New-Church minister, he will be followed by those who have had no eyes to see the grand distinctions of the four animals and the four winds, and we hope that there will be many who will embrace his theory with all the heart and soul — with all the mind and strength.

In the light of the Lord's Second Coming we may see eye to eye and not as in a glass darkly. . . . We may venture to look carefully into the subject; and perhaps we may make the way more easy for those of a later generation.

This kind of Bible study has been already undertaken among us, . . . but in her volume of 1891, she asks more questions than she answers, and presents in the main the merely negative reasoning that two passages cannot be reconciled in their literal meaning.

To some criticism which was made of this volume, she has lately printed in the MAGAZINE a series of questions, of which a specimen is, "Why does Matthew alone give the genealogy from Abraham?" It will be seen at a glance that these are preliminary questions rather than conclusive arguments.

As these "preliminary questions" have not been answered, it is impossible to follow with the "conclusive arguments."

Unfortunately, also, Mrs. Horton is believed to depreciate the literal history, in fact to ignore it, and so to teach a merely idealistic view of the Lord's work on earth.

Does the New-Churchman ignore the literal sense or history of the first chapters of Genesis because he denies their material significance? Does he depreciate them when he sees within the letter the "angelic Word," as Swedenborg calls the spiritual sense? Can this be called an "idealistic view" of the Lord's work in creation?

No one has ever studied the literal sense and believed in it with more reverence than the woman who is accused of ignoring it. For forty years it has been gradually opening to her a series of marvelous things. She does not, it is true, see the material body of her Divine Lord, but bows before the Divine Natural body, which descends from heaven by influx into the material form of the letter, which is given for the instruction of man.

This material form "is cast off at the very threshold of heaven," as taught by Swedenborg; for it is there like a dead body.

The futility of comparing one Gospel with a second, when a comparison of all four is wanted, is obvious from Mrs. Horton's latest volume, which makes Matthew a basis.

It would appear as if Mr. Wright had made but a superficial examination of this latest volume when he writes of this "futility," for the volume is founded upon a comparison of the four; and it is particularly explained why Matthew is made a basis of the comparisons.

It is of the greatest interest and of infinite importance to see how clearly Mr. Wright deduces the progressive quality of the Gospels from the different statements of the ox, the eagle, the man, and the lion, upon the subjects of the inscription upon the cross, the prediction to Peter, the feasts to the multitude, and the entrance into Jerusalem.

He designates the name "Nazareth," which only appears in John in the inscription of the cross, as of the "celestial man," and adds, "thus the language used in John expresses in the fullest degree the Divine Love." But if this inscription was clearly seen by all eyes present at the crucifixion, and if it were a tangible, material thing, the question must arise, which of the four inscriptions, crowned by "Jesus of Nazareth, the King of the Jews," is the one to be believed in as true? For it is said by Matthew of the ox principle, "Jesus the King of Jews." By Mark of the eagle, "The King of the Jews." By Luke of the man, "This is the King of the Jews." And by John of the lion, "Jesus of Nazareth, the King of the Jews." Pilate answered to those who requested a change in the inscription, "What I have written I have written." Which of the four was the unchangeable one?

In carefully examining the whole article of Mr. Wright's we find that he arranges the Gospels of John and Matthew in the degrees of the east and west, or of the internal and external will; and the Gospels of Mark and Luke in the degrees of the two understandings, or of the north and the south — a conclusion fully in accord with the order of the volume alluded to above.

M. B. Horton.

[Mrs. Horton has received our uncomplimentary references to her works in the paper referred to with a kind word which shows at the same time that she does not see how the Gospels can be literally true. She presses the question in regard to the inscription on the cross as if it were unanswerable. To us the longest form includes the other three forms. But we enter upon no discussion, preferring to let the matter rest here for the present. Editor.]

DOCTRINAL STUDIES.

THE TITLE "CHRIST."

In a recent number the Rev. S. M. Warren called attention to the reasons which have led our people to use the terms, "Lord," and "Lord Jesus Christ," rather than the names "Jesus" and "Christ" without other title annexed. The article, though brief, was thorough, and was certainly timely. In one remark, however, he is open to question, and that is his cautious statement:

> Nowhere, I believe, in all the works that Swedenborg published in fulfilment of His public mission, does he speak of the Lord by either the name or the title alone which He bore among men. He always says "the Lord" or "the Lord Jesus Christ."

In A. R. 531, B. E. 114, and T. C. R. 567, we have an account of what took place when Swedenborg, grievously assailed as to his spirit by those of the city called Sodom and Egypt, lay for a time in spirit as if dead. While so prostrate he heard voices which said, "Lo, he who preached repentance for the remission of sins and the man Christ alone, lies dead in the street of our city." Here is the term used by the evil people, and they also said, "How can the man Christ be adored as God?" At length Swedenborg revived, and went forth and said: "Repent and believe in Christ, and your sins will be remitted and ye will be saved; if not, ye will perish." They further rejected him, and went down to their own place, but there they said: "We have heard from an audacious preacher of sin in our city, 'Believe in Christ and repent.' Did we not believe in Christ when we believed in His merit?" At the end of the account we read that a voice from heaven said: "Say to the congregation of the Protestants, 'Believe in Christ and repent; and ye will be saved.'"

Here occurs several times the name "Christ"; first in the mouths of the evil, and then used in addressing them in

adaptation to their state. Perhaps this instance explains why one is led, when speaking to those who use that name alone, to fall into the way of using it. But certainly the heavenly rule is that which we should follow in preaching and that which we must use if we would do the most good in leading men to the Lord.

Notice how Swedenborg, in referring to a current doctrine, uses the terms in which it is commonly expressed, but then takes up the title "the Lord":

It is known in the church that the church is the body of Christ, but it has not been known hitherto how this is. It is from this that the whole heaven is like one man before the Lord, and this man is divided into societies each of which represents some member or organ in man; in which man or body the Lord is the soul. For the Lord inspires men, and when He is present, He is present by means of the heavens, as the soul by means of its body. It is so with the church on earth, for this is the external man. (Inv. 28.)

ACQUAINTANCESHIP WITH GRIEF.

When on the wonders of my Lord's domain,
I, entering, beheld all things made new,
And all my better hopes and dreams come true,
That otherwhiles loomed vast and vague and vain,
My soul, long voiceless, sang the glad refrain
Of inward Joy, and of that grace that drew
My hesitating footsteps thereunto:
The silent, holy comradeship of Pain.

Time was, on sunless by-ways wandering,
My soul revolted at her outstretched hand,
Calloused and seamed with human agony:
But I who erewhile wept, have learned to sing,
Have learned to bless and welcome, nor withstand
Grief's toilful, heaven-appointed ministry.

Boston, Mass. Frank Walcott Hutt.

BOOK NOTICES.

THE LETTER AND THE SPIRIT; STUDIES IN THE SPIRITUAL SENSE OF SCRIPTURE. By GEORGE TROBRIDGE. London: James Speirs. 1892. pp. 269.

HERE is a substantial volume by an author well known to the reader of the *New-Church Magazine*, our English contemporary. Indeed, we think that some of the chapters have already been seen in the MAGAZINE. His list of subjects is: Introduction, Creeds and Confessions, Figurative Language, Analogies and Correspondences, The Science of Correspondences, Creation, Revelation of God's Nature and Man's Duty, Evidences, Inspiration, Difficulties Removed, Light in Dark Places, Mystic Numbers, Time and Space, Life and Death, Heaven and Hell, Brethren and Companions, The Israel of God, The Word made Flesh, The End of the World, The Apocalypse, The New Jerusalem. In his appendix Mr. Trobridge also has treated of the Higher Criticism, Irrational and Immoral Doctrines, the Doctrine of the Athanasian Creed, Current Views of Inspiration, Ancient Myths, and the Resurrection of the Material Body.

It will be seen that he has not confined himself to the subject set forth in his title, although in a sense, of course, the doctrine which he sets forth is the spiritual sense of Scripture. We are not disposed to criticize his selection of topics or their arrangement, and we wish to commend his careful gathering of materials from many sources, his easy and graceful style, and the reverent manner in which he expresses himself. Thus at the beginning he says:

> It is the object of the writer, in the following pages, to strip off the husks of error, harmless and otherwise, from some of the great truths of our religion, and to bring to light the wholesome grain of truth. In doing this he does not pose as an original teacher; but, as a humble receiver of the soul-satisfying truths vouchsafed to the world through the instrumentality of Emanuel Swedenborg, he has endeavored to present in a popular form some of the profound truths which the modern seer enunciates. Such an attempt must necessarily be unsatisfactory in many ways: but the end sought by the author will have been reached if the

minds of thoughtful persons are turned towards the neglected study of the hidden wisdom of the Word of God as unfolded in his writings.

THE PARABLE OF CREATION. By REV. JOHN DOUGHTY. San Francisco: Swedenborg Library and Tract Society. 1892. pp. 167.

ON the title-page Mr. Doughty explains that his book is "a Presentation of the Spiritual Sense of the Mosaic Narrative as contained in the First Chapter of Genesis." In a brief preface he states that his seven chapters have been used as lectures in several places. He properly includes GEN. ii. 1–3 in his explanations. His method of treatment is noticeably deliberate, and is thus well adapted to new minds. To a person asking what we mean by the spiritual sense of the Word, this book forms a clear and, as it seems to us, a convincing answer. He wisely pauses often to call attention to the symmetry of the account as interpreted. We do not go with him when he says, in speaking of the Sabbath, that "any natural day will do so long as a seventh day is kept," for the first day of the week stands designated by our Lord's use of it as especially the "Lord's day," but of course we see what he means. Mr. Doughty seems to have unusual ability in this kind of work, and we hope that he will have strength to visit many places in the course of a year to give such lectures.

We are pleased to notice from the imprint that our Pacific brethren have a publishing society in active operation, and congratulate them on the neat appearance of this book.

Andover Review. Boston: Houghton, Mifflin, & Co. Monthly. $4.00 a year.

THE issue for June was an excellent number. The first article, by the Rev. A. H. Bradford, D. D., on "Morality: What is Better?" was a clear presentation of the necessity for religious faith and life. In an account of John McLeod Campbell, Miss Machar told of his broadening faith under the influence of the text, "He that hath seen Me hath seen the Father," and of his rejection by his Scotch brethren who believed in the Limited Atonement. Dr. F. E. Clark, founder of the Young-People's Society of Christian Endeavor, gave the history of it, and quoted the pledge which the young people of thirty denominations are keeping:

Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do; that I will make it a rule of my life to pray and read the Bible every day, and to support my own church in every

way, especially by attending all her Sunday and mid-week services, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life, etc.

In the next paper the Rev. C. H. Cutler treated with great force upon "Reality in the Pulpit." He had a good word about doctrinal preaching:

An earnest, practical purpose gives reality to a sermon. Men are quick to detect the tone of preaching. They like what they call "practical sermons." (What preacher has not been humiliated by the popular reversal of his own estimate of his work? The great sermon fell flat, and great was the fall of it; while the unassuming sermon — plain, simple, and direct — though its author took small account of it, was so gratefully and so unduly honored!) Men like practical sermons; they do not like what they term "doctrinal preaching." When they see that the preacher evidently cares much more for his truth than for their life, when the proposition is evidently dearer to him than the conclusion, the sermon fails, and it ought to fail. There is, of course, no real opposition between the practical and the doctrinal, but rather a vital relation; to every truth belongs its duty, and every duty has its sanction of truth. And yet the common instinct which condemns so-called doctrinal preaching is right in the main, though it does not accurately define what it condemns.

There is an old gentleman who rarely fails to felicitate his pastor on the fact that he no longer hears the doctrines of the Trinity, the Atonement, etc., proclaimed from the pulpit! If, as I would believe, what he really means is, that he is no longer beaten from the pulpit with the butt end of a dogma — if the anatomy of theology is taught only for the sake of the hygiene of Christianity, and if he does not see the articulation of the sermon-skeleton because it is clothed in flesh and blood — well and good. But if it is really true that the sermon of to-day has no bone and sinew of Christian doctrine, it may well be questioned how much occasion there is for congratulation.

What is Homœopathy? By William H. Holcombe, M. D. Philadelphia: Boericke & Tafel. 1892. pp. 28. 15 cents.

We are much pleased to see Dr. Holcombe using his skilful pen on a strictly scientific subject. He begins with a playful introductory dialogue between a Hahnemannian and a "regular" physician, and then goes on to show that all the principle there is in the old practice is in harmony with that of the new. "Every drug is a poison," he asserts, "and it cures by its poisonous or disease-producing properties." He cites a Sanscrit poem, he refers to Hippocrates and Shakespeare. He denies that the small dose is a mark of homœopathy, and claims that it uses or may use every contrivance known to medical men, but in the vital or dynamic sphere is guided by the Homœopathic Law, while "beyond this sphere it is empiric and eclectic in the most liberal and enlightened sense of those words."

THE NEW CHURCH.

THE COÖPERATION OF CONFERENCE.

It is probably well known to our readers that the Convention at its last session decided to ask the English Conference to join with it in certain important matters. The following minutes will show how very cordially our English brethren acted. They listened respectfully to the American messengers, appointed a committee of fourteen ministers and laymen to examine into the proposal, and then on the recommendation of this committee passed these votes:

Resolved, That the President, Revs. J. F. Buss, T. Child, J. R. Rendell, R. L. Tafel, I. Tansley, and Mr. A. H. Searle be a Committee to coöperate with the Committee appointed by the General Convention of the New Jerusalem in America "to move forward in the careful translation of the Word," with power to add to their number. Rev. I. Tansley, Secretary.

Resolved, That a sum not exceeding £50, out of the funds of the New-Church Bible Society, be placed at the disposal of the Committee appointed by the last Minute.

Resolved, That this Conference invites the Swedenborg Society to coöperate with the Committee appointed by the General Convention to complete the work of photo-lithographing the manuscripts of Swedenborg.

Resolved, That the money in the hands of the Conference for the purpose of photo-lithographing the manuscripts of Swedenborg be transferred to the Swedenborg Society with this object, and that the Church be invited to provide such further funds as may be necessary for the completion of this work.

Resolved, That this Conference expresses its concurrence in the proposed scheme for a full representation of New-Church literature at the Columbian Exposition to be held next year at Chicago, and recommends it to the favorable consideration of the Swedenborg Society and the other publishing associations of the church.

Resolved, That the President, Vice-President, and Mr. Speirs be a Committee to coöperate with the Committee appointed by the General Convention to promote the object referred to in the last Minute. Mr. Speirs, Secretary.

Resolved, That this Conference expresses its sympathy with the proposed holding of meetings on the part of the New Church in connection with the World's Congress of Religions at the Columbian Exposition, and requests the President to convey to the brethren in America its best wishes for the success of such meetings.

Resolved, That the Council be recommended to empower any suitable member or members of the New Church going to the Columbian Exposition to represent the New-Church Conference.

There was one other matter, the Commentaries on the Word, which came before Conference from another American organization, and here again the same heartiness was shown :

Resolved, That the President, Revs. J. Elstob, J. T. Freeth, R. Storry, W. Westall, and J. J. Woodford be a Committee to coöperate with the American Sunday-School Association in the preparation of Commentaries on the Books of the Word ; to report to next session.

We shall look forward with interest to the time when our English brethren will have proposals for coöperation to make to us.

THE REV. BENJAMIN F. BARRETT.

It is hard to believe that the untiring hand, which has been for so many years engaged in writing the publications which scarcely any one can enumerate on account of their great extent, has rested from its labors ; yet so it is, and all our periodicals have referred to the event of Aug. 6, while our absence from the country prevented our taking proper notice of the important occurrence.

Born in 1808, in Dresden, Me., Mr. Barrett was one of our oldest men, and has been personally known to us only in the latter portion of his life. He was contemporary with the Worcesters, Reeds, and others, all now passed on. With them he had discussed the great question of an organization for the New Church, or none, till a certain inability to coöperate had been developed and he had found it best to act independently. Nothing ever diminished his zeal in promoting a general knowledge of New-Church teachings, and he never wearied of preparing such books as were likely to recommend them to all people. It must be acknowledged that while with one hand he thus dealt heavy blows upon the old and distorted theology, with the other he was always having a little struggle with his brethren ; but that is over now.

He was blessed in his home, in the company of a loving wife for over fifty years, and in the assiduous assistance in literary labor of his daughter. And he had many friends on every side, even if they did not always agree with him. Since the formation of the Swedenborg Publishing Association, of which he was president and manager, he has seemed to be placed just as he would wish, and his work has been well supported and highly appreciated.

The question which he so continually argued can best be left to the future and to the Divine Providence. We wish that he had given less time to it, but we know that he felt strongly and wrote

easily. It was his treatment of deeper subjects in which he seemed to us at his best, and by which he will perhaps be longest remembered. His mantle falls upon his daughter, who will continue the work of the Association.

MASSACHUSETTS ASSOCIATION.

It was a very satisfactory meeting which was held at Newtonville on the thirteenth day of October. From ten till four the chapel was filled with earnest people, except during the noon hour, when the beautiful parish parlors were in use for lunch, which was, by the way, an unusually profuse one, so that other societies will find difficulty in maintaining the standard thus established.

The sermon by the Rev. W. H. Hinkley was well calculated to arouse the minds of his hearers to the duties of the day. The reports of work done by the General Pastor and the Missionary Board were received with satisfaction, and the definite recommendation that the Contoocook Society receive aid in restoring its church building was immediately acted upon by the taking up of a collection of $341.54. This act touched the hearts of all, for it was the society founded through the efforts of the Rev. Abiel Silver in his native district, and every contributor felt that he was doing honor to the memory of that beloved man.

The account which the Rev. S. M. Warren, who had been requested to do so, gave of the Convention and other meetings of May last was so full and clear that it was listened to with eager attention by all present, and will undoubtedly lead some who were not at Cincinnati to make an effort to go next year to the general meetings. The Rev. Messrs. Reed and Wright gave some account of what they had seen while abroad during the summer, and so the time was filled.

THE CALENDAR.

After printing for some years a *Manual* of information the Massachusetts Association has adopted a new plan and the General Pastor has prepared a *Calendar* of daily Scripture readings. This he will issue each month, and will add from time to time such other matter as may seem of importance, but will leave the news of society activity to be communicated through the *Messenger*. The readings came into use October first, and the calendars were distributed gratuitously through the churches. We suppose that not a few beyond the bounds of the Association may like to follow this course of reading, in which case they will be supplied by the Mas-

sachusetts New-Church Union, at the rate of $2.00 per 100 copies. We give the opening words and some of the readings:

In the summer of the year the beauty and activity of nature — the flowers, the fruits, the birds and other animals, the mildness of the skies and the breezes — draw our minds outward; the spiritual and mental labors are relaxed, the body and the natural mind have their recreation. But with the turn of the seasons the spiritual faculties arouse themselves and seek once more their necessary nourishment, and the satisfactions of their labor. For their nourishment they look to the Word of the Lord; for there is the Bread of Life, and all the nourishment of the spiritual mind is from it, directly or indirectly.

The little calendar which begins with this number indicates a few verses for the daily morning reading, with a suggestion of the spiritual lesson in them. The passages are so short that there will be room for them even in the busiest life, and the business of life will be the better ordered for giving them a place. Remember that the day is wasted, as regards a spiritual growth, which has not something of the Word of the Lord in it.

It is intended to add to the calendar, from time to time, suggestions of useful work from the experience of our societies; also possibly other courses of reading as the way is prepared for them. The present arrangement is an experiment which is open to improvement and growth.

SATURDAY, 1. Psalm I. — *Blessed is the man that walketh not in the counsel of the ungodly.*

This is an introduction to the Book of Psalms, expressing in general the satisfaction of shunning evil, and nourishing the life from the Word of the Lord; and the miserable end of evil living.

SUNDAY, 2. Psalm II. *Why do the heathen rage.*

The turmoil of the natural mind; its efforts to have its own way; the power of the Lord to protect, to subdue evil, and to establish good.

MONDAY, 3. Psalm III. — *Lord, how are they increased that trouble me.*

A morning Psalm treating of the multitude of evils that come in when one trusts in himself, and the comfort that comes of trusting in the Lord, and doing right from Him.

JOHANN GOTTLIEB MITTNACHT.

ON a sweet summer day in 1887, it was our privilege to spend a few hours in Frankfort-on-Main, in the company of the good man who has now gone to the other world. Born in Germany in 1831, and in a New-Church family, he grew up to be devoted to the promulgation of our doctrines in the German language, and he never relaxed his endeavors. For some years of his mature life he resided in Philadelphia. He afterwards returned to Germany and travelled extensively for the sake of finding out our people everywhere. He was for a long time the most prominent New-Churchman in Germany, and was president of the organization there. It was in publishing and circulating our literature, however, that he

seemed most successful, and in this field he labored unweariedly till declining health obliged him to turn over the work to others. We have always remembered his kind and fatherly manners, and we are sorry to learn that he had a long and painful illness, but that is over now, and we can turn to contemplate with gratitude his useful life. If he had not always been wise in his plans of organization, he had conscientiously labored according to his light, and we remember that we found him very free from being fixed upon any one system of organization — he only wanted work done earnestly and with apostolic persistence.

At Biebrich-Mosbach on the Rhine he breathed his last on earth, Aug. 20, 1892.

ITALY.

Signor Scocia's report for the year ending in July last was also an announcement of the meeting to be held to establish public worship. The report says :

I have translated and published in Italian a Liturgy of the New Church (the English Conference Liturgy) introducing in it some modifications which seemed to me necessary for adapting it to the sentiments and genius of the Italian people.

I have, moreover, added a collection of hymns and chants, some of which are original, others already in use in the Evangelical Churches in this country, but carefully revised and brought into harmony with our doctrines.

This Liturgy will be used in the coming month of October, when a large number of New-Church receivers in Italy are expected to meet in this city for our first Conference. On this occasion public worship will be inaugurated here in a regular form, and a child of Signor Donato d'Ambrosio, of Bari, President of our New-Church Association, will be baptized.

The sale and circulation of the writings of the New Church have not fallen off from those of past years, so that, with the blessing of the Lord, we can hope that 1892 also will rank among the useful years, yielding good results for our sacred work in this country.

AMUSEMENTS.

The Rev. T. F. Houts, of La Porte, Ind., has honored this Magazine by making an editorial on the subject of amusements the occasion of a sermon which he preached and published from the text Luke xv. 25 : " Now his elder brother was in the field, and as he came and drew nigh to the house, he heard music and dancing." He takes the ground that rational and innocent amusements have their place, makes quotations of doctrine on the subject, and rebukes an irrational prohibition of pleasure on the one hand and an excessive indulgence on the other.

THE RELIGIOUS WORLD.

*** In the *Harvard Graduates' Magazine*, which has lately issued its first number of one hundred and seventy-eight pages filled with reading matter of great value to Harvard men, we find the oration delivered in June last to the Phi Beta Kappa, by Prof. W. J. Tucker, of Andover, who took for his subject, "The New Movement in Humanity." He pointed out that the former movement had been from servitude to liberty, but that the present movement is from liberty to unity. A sense of the vital unity of the race is developing, and this does not take away liberty but seeks by means of it to unify the church. He said:

One sign is the struggle going on in almost every separate part of the church to make its doctrines correspond with the faith of Christendom. Divisive and separating dogmas are being eliminated. One large body of Christian believers in the midst of us is now convulsed with the endeavor to cast out of its creed the demon of partialism and bring itself back into the universal faith.

Another sign is the present power of resistance to further division, and that, too, under great provocation. Questions are arising in our time, and passing into heated discussion, of the most fundamental and vital kind, which in other times would have split the most compact body, but thus far they have not divided a single communion. The one ecclesiastical sin of our age is schism. Of that alone we are intolerant.

Another sign is the comparative ease of coöperation throughout the church. Coöperation has not become easy, but things are being done, large public ends are being reached by united action, which would not have been attempted under other conditions.

And still another sign, perhaps the most significant of all, is the discontent of each and every body in itself; every one, no matter how large it may be, seeking, like Russia in the political world, to get an outlet. The real interest of the sects today is not in themselves, but in Christianity. The great questions which engage and agitate their councils are not how to administer their own affairs, but how to administer the common inheritance of which they have been put in trust. It really seems at times as if we were working our way back into the original fellowship. I have been reminded of late, over and over again, of the words of a far-sighted teacher, which impressed themselves upon my youth: "I teach," he said, "that Independency is a transient form of Puritanism, that Puritanism is a transient form of Protestantism, that Protestantism is a transient form of Christianity."

And now if the question be asked, Whence comes this fresh and wide impulse toward religious unity, I answer, partly from the historic forces within Christianity

which are always working toward it, but also from the incoming into the religious consciousness of our time of the sense of the organic in humanity. Nothing, as it seems to me, has ever come into Christianity from without, bringing with it such support and reinforcement to the Christian idea. If it were right to speak of the indebtedness of religion to science, if, that is, one could properly conceive of one part of God's revelation and providence as owing anything to another part, I should certainly say that this conception was the most positive contribution which science had yet made to religion, at least to the Christian religion. I grant that the process through which the result was reached was such as to awaken the doubts and fears of religious men. No one would deny that. Without question, the first results of modern physical science were materialistic. They not only contributed to the argument for materialism, they gave tone and spirit to its advocates. But as the process went on, spiritual elements began to assert themselves, chiefly through the idea of force, for force must be spirit; the method was seen to be of general ethical application and service; and principles were set forth which gave a new meaning and dignity to religious faith. The principle which I have been emphasizing was remarkable in its religious bearings, for its timeliness. It had a providential value. Wrought out under suspicion, if not under open antagonism, it came to the help of Christianity, as Christian men were beginning to feel the seriousness of their contention for unity and universality. And for one, acknowledging its aid in the Providence of God, I am ready to accord it an honorable and rightful place in the larger Christianity of the future.

And I am also convinced that as this sense of the organic in humanity becomes more real it will bring back to religion something of that deeper solemnity — the awe, the fear — which seems for the time to have escaped it, but which is a necessary part of all true religion. It shows us the tremendous cost of the universe, of that part at least of which we can take cognizance. It uncovers "the whole creation groaning and travailing together in pain until now." It opens unread chapters in the history of the race — chapters of struggle and suffering and sin. And then, as if in compensation for the terrible vision, it gives us a glimpse of the sacrificial element which works at the heart of nature, and which must work eternally in the heart of God.

*** The Japanese set good examples. It will be remembered that those who have been gathered by the Presbyterians into Christianity lately formed an organization with a creed of their own. This was a great disappointment to the people at home, and they have proposed to make an adaptation of the Westminster Confession for them. This offer has been declined lest the creed should be too narrow. They say:

The chief foes of the Church of Christ in Japan are Buddhism, Pantheism, Materialism, Agnosticism, Rationalism, and Unitarianism. Against these any Confession cannot but be antagonistic. But all the evangelical churches of Christ are friends. And towards these the Synod is constrained to believe its Confession of Faith should be only irenic.

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THIS School, established in 1866 by the General Convention of the New Jerusalem in the United States, for the training of ministers, and located in Cambridge, Mass., on Quincy and Kirkland streets, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The Faculty consists of the Rev. John Worcester, President, the Rev. S. F. Dike, D. D., the Rev. J. E. Werren, and the Rev. T. F. Wright, Ph.D., who resides in Cambridge and has charge of the Sunday services. Students have the use of Harvard University libraries, and may freely attend some lectures given in the college. The course of study is arranged for three years. Special students not intending to graduate will be received for a shorter time. No charge is made for tuition. The twenty-seventh year begins Thursday, Sept. 29, 1892. For further information apply to

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